

WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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Christ and unbreakably committed to each other in abiding fellowship,' for producing 'fishers of men' as the primary business of life, ready, at all costs, to learn and carry out God's plan, there is no question about the glorious future of the entire Burman work.

Edinburgh, 1937

E. W. BURT

IT is difficult to pass on to those who were not present the creative importance of such a great Conference as that just held in Edinburgh, on Faith and Order. No printed report can adequately convey the atmosphere or spirit of such a Conference. All that can be attempted here is to give a few notes and impressions of one who had the honour of representing the Church of Christ in China. Readers of *WORLD DOMINION* are committed to the evangelization of the world, and they are painfully aware that the divided state of the Church constitutes one great obstacle to the accomplishment of that task.

The first World Conference on Faith and Order was held in Switzerland in 1927, and in the intervening ten years much valuable work has been done to consolidate the work begun there. The success of Edinburgh in 1937 is due to the long and thorough preparation for it. Many representative groups have met for quiet discussion, and many helpful books have gathered up the results of these discussions, and these have been closely studied by the delegates who thus came together equipped in mind for further consultation and action.

Without exaggeration it may be said that the recent Conference was the most representative Christian Council ever held. It represented no less than two-hundred-million Christians. The Roman Church alone refused to take part in it. All other sections of the Church sent delegates. The regretted absence of the Evangelical Lutherans of Germany was due to no unwillingness on their part, but to the refusal of their Government to allow them to attend. Some 420 official delegates, clerical and lay, men and women,

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assembled in Conference. Many of them had travelled thousands of miles from the ends of the earth ; from Fiji and Antigua, from New Zealand, Africa and the Far East, and, during those fifteen crowded days, men of all races and colours rubbed shoulders in the streets, and a veritable Babel of tongues arose. Many of those present had just come from the sister Conference, on Life and Work, at Oxford, yet they attended with unflinching diligence to the end.

After two days spent in hearing introductory speeches, the Conference resolved itself into four main sections, which dealt respectively with the following subjects : The Grace of our Lord Jesus Christ ; the Word of God ; the Ministry and the Sacraments; and Church Unity in Life and Worship. These large sections were again subdivided into smaller and more workable groups, each concentrating on some particular aspect of the subject, and special care was taken to make each group as truly representative as possible. The findings of the various groups were again discussed and amended in the main sections, and finally, after being put into shape by drafting committees, were presented to the full Conference for adoption. The work was done very thoroughly as far as limits of time allowed, but, as proceedings were carried on in French, German and English, with translations, our hours were often protracted, and, on certain days, some of us were hard at work from nine-thirty a.m. until after eleven p.m.

A wonderful spirit of patience, courtesy and goodwill marked the Conference, and there was no jarring note of discord, whilst in our devotional hours a feeling of perfect oneness in Christ was felt, which in itself was a precious means of grace.

Absolute agreement was not attained, but a surprising measure of harmony was reached on the fundamental subjects of Grace and the Word of God. The chief obstacles to a common understanding were encountered under the headings of the Ministry and the Sacraments, where we failed for the present to reconcile the high ecclesiastical views of the Orthodox Church and the Anglo-Catholics

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with the views of the Evangelicals and more pronounced Protestants. These differences were honestly stated, and there was no endeavour to minimize them. Certain notes and reservations were inserted in the Report which do justice to the views of minorities. A rigid uniformity was not sought or desired, but rather variety in unity.

Readers of the Report will turn with special interest to the last section which asks the question: 'What can we do to move towards the Unity we should seek?' This unity has two aspects: (a) The *inner* spiritual unity, known in its completeness to God alone, and (b) the *outward* unity, which expresses itself in mutual recognition, co-operative action and corporate union. Dr. John R. Mott, who has done more than any one man now living to promote such co-operation, suggested seventeen practical steps for the consideration of the churches.

In order to make progress and consolidate the work of this Conference, the churches are recommended to form a World Council, which should be so designed as to combine and yet conserve the distinctive character and values of the two movements, known as 'Life and Work' and 'Faith and Order.' After the first World Missionary Conference, held in Edinburgh in 1910, an International Missionary Council was established with National Councils in almost every mission field; these have done much in recent years to promote unity, and, on this analogy, it is now proposed to form a World Council for the Christian Church in all lands. This object may take several years to mature, however we are not working merely for the petty span of our own lives, but for the future which gleams before our vision.

In concluding this brief note on a remarkable Conference, a warm tribute should be paid to the Archbishop of York, who presided and who guided our deliberations with unfailing wisdom and good humour. He was ably seconded by the Vice-President, Dr. Garvie. Nor should the arduous services of the Secretary, Canon Hodgson, be forgotten, for both during the Conference and in the preparation for it, he worked with unremitting and tireless energy and devotion.

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The Conference came to a fitting close with a solemn declaration of faith and a memorable service of thanksgiving in St. Giles' Cathedral. It has taught us to understand one another better, and to learn of one another with humility of heart, and, finally, it paves the way to that deeper unity for which our Lord prayed in His high-priestly intercession.

Current History Notes

THE most profound words in any literature number only three : 'God is Love.' To love is to be God-like. To be God-like is to be one with omnipotence. Omnipotence is omnipotence, and, therefore, must ultimately prevail. The doctrine of hate is of the devil and he is spreading it among the nations to their undoing. A Chinese once said to us, 'We hate the Japanese. We shall teach our children to hate them, and they shall be hated to all eternity.' Only a great mutual magnanimity, born of the Spirit of the God of Love, can alter a situation which, for Japan and China, is mutually destructive.

The *Manchester Guardian* says what we have often said in one form or another, 'Popular education is a crying necessity, but the unemployed and unemployable intellectuals are a condemnation of the prevailing educational system.' Lack of missionaries and of finance has led to the neglect of thousands in immature Christian communities, as, for instance, in INDIA. Simple Christian education is a vital need in these communities.

The population of the PHILIPPINES numbers about fourteen millions, ten or eleven millions of whom are Roman Catholics. Although Protestants number only about one-quarter-of-a-million, their influence is proportionately much greater than their numbers. The independence of the Philippines raises many questions and many doubts, commercial and political. America has supplied fifty-five per cent of the islands' imports and taken seventy per cent of the exports, and, with complete independence, tariff walls will have to be scaled, and, in view of the uncertainties in Eastern Asia, who can foretell the political future ?

In ARABIA, the Hadramaut, so interesting to us because of Dr. Storm's surveys, is gradually opening up. A new road, one hundred miles long, will mean the replacement of camel caravans by motors. A paper published in Mecca announces the formation of an Arabian automobile society which shall have the monopoly of transporting pilgrims.

In AUSTRIA there are significant movements of large masses of